

BAPTIST RECORD.

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THE BAPTIST RECORD

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EDITORIAL.

NOTES AND COMMENTS.

The convention is just one week off, therefore, "Whatsoever thy hand findeth to do, do it with thy might."

Preachers to or at people and not before them, simply. Aim to convince and persuade rather than to entertain and please.

The friends and correspondents of Bro. Luther Little will address him at corner Orleans and Pearl Street, Natchez, Miss.

Bro. Pastor, have you given your church an opportunity to make a contribution to State Missions this year? If you have not, now is the time.

Bro. G. W. Knight is with Bro. Lowe in a revival meeting at Morton and Bro. L. E. Hall is holding forth at Hickory. We hope to hear good reports from both.

The truth walks upright on its own feet, but falsehood must needs have frequent relays of crutches of its own material and make, all of which fall in the end.

We are Baptists, mainly, because we believe in and practice believers' baptism. We so believe and practice because we think we are so taught and enjoined by the word of God. We know no other rule of faith and practice.

Beloved, it is dangerous to seek either education or fortune by any of the modern short-cuts. The one is actually false and the other worse, it is false. Gambling is roguery, and that, and to go to work like a man, and to school if you can.

If those who preach the gospel of Christ belong to the Salvation Army, to what army do those belong who preach a substitute for the gospel? Mr. Spurgeon suggests that it is the antithesis—the damnation army. Awful thought; can it be so?

Mr. Spurgeon once said to his students that "sinners are not saved through the preaching of a Jack-a-Dandy, the preacher must come from the closet, and not the band-box; yet that Jack-a-Dandy is often the only preacher that will suit some churches."

Protestantism is making some progress in Spain, notwithstanding the opposition of the Catholics: There are 12 missionary societies with 114 preaching places, 89 pastors and evangelists, 3,442 communicants in the churches, and 80 Sunday Schools, with 3,231 scholars.

We made a few feeble remarks in a recent issue of this paper on the young people's movement, which seemed to us to be a movement in the wrong direction, but his defense is so much feebler than our assault, that we scarcely think it necessary to make any reply.

The supreme impotence of science is seen in the destruction of the English battleship, Victoria, by the Camperdown, another like ship of the same squadron. The supreme impotence! Aye, is it not the supreme impotence of science? "Could child's play" be more reprehensible?

Among the recent calls at The Record office, we note a very pleasant one from Prof. A. T. Williams, of Bethel College, Russellville, Ky. One would think from the way these Kentucky professors talk that they were very much in love with their schools and in fact the schools were worthy of it all.

Those Christian people who, with the iniquitous directory so earnestly favor or apologize for the Sunday observance of the World's Fair, at Chicago, and who so zealously promote the Moody and other meetings in connection therewith, remind one very much of Saul, the king of Israel, whom the Lord sent to destroy Amalek, but who reserved the best for sacrifice. Will not God remember?

We regretted not meeting Bro. and Sister Wilson at Forest on last Monday. They had gone when we learned that they had been there. Bro. Palmer and his good wife, the latter the daughter of Bro. and Sister Wilson were gladly received into the church by letter and all together the Sabbath was a happy day.

"In Rome there are 30 cardinals, 35 bishops, 1,369 priests, 2,832 monks, 2,215 nuns. In the same city live 190,000 people who can neither read nor write." This is not a very creditable showing for the Head Quarter city of a religion that educational interests of this great and progressive nation.

"Bro. W. W. Woodruff, of the First Baptist church, of Knoxville, says that the committee on getting a pastor has not received over three letters recommending men for the vacancy." And that is put down as "highly commendable," and so it may be, but we observe that the "sampling" goes on all the same. Has nobody any rights or sense in such cases but the church?

We score a pleasant call from Prof. S. C. Mitchell, of Georgetown College, Ky., formerly of Mississippi College. We were glad to see him looking so well and to hear so favorable a report from the real school he represents. We hope his stay in Mississippi will be sufficiently protracted to allow of his attendance on our State Convention. His many old friends would be glad to meet him.

It ought to be worth something to every American citizen to know that while our national debt is only \$13,84 per capita, that of Russia, Germany, Austria, Italy, Great Britain and France runs all the way up from \$30.79 to \$116.35 per capita. And not only is it that fact that we have less debt, but we have more people, more land and more money than any other nation under the sun.

The Methodist people have a great deal more to say about Christian union than any others. Yet they are divided into more sects and are further apart than are any other of the leading denominations. If they could practice a little more "Christian union" among themselves their advice and suggestions to others might have somewhat more force.

Someone has said with rugged suggestiveness that "It takes more brains to handle a pick and shovel intelligently than it does to deal in whiskey or tend a bar," which accounts for the presence of the white aproned gentry that we so often see flitting about the door of the corner grocery. You can scarcely tell whether he is a monkey or a man sometimes.

"What hath God wrought?" Well, sir, He chose him, William Carey, an ignorant but pious shoemaker—the consecrated cobbler—and sent him as His ambassador to India, a little more than 100 years ago, who translated the scriptures into 23 of the languages of that country so that now his word—the Word of God—is accessible by that means to over 300,000,000 of human beings. Well, yes, what hath God wrought? Aye, what hath he not wrought?

Rev. J. L. Finley was recently the recipient of a wagon load of provisions from one of his congregations. Would it not be a good idea for a few more congregations to serve their pastors the same way?—Coryington (County) Journal. We congratulate our old friend and brother upon living among so kind a people. That helps to account for the great efficiency as a preacher and pastor.

It is not a little amusing to observe how immediately some of our Baptist exchanges affect superiority of sense and piety when they undertake to criticize anything in our columns touching the young people's union. One would think they were conscious of having a weak cause to defend. We admit very readily that we are not smart, but then we trust we are not such fools as to think that we are so much wiser than our brethren nor by any means to say so.

An exchange says: "According to the report of the American Colonization Society the colony of fourteen negro families sent to Liberia are doing very well. One colonist has his own house completed, and has planted over \$5,000 coffee-seeds. Another is doing well in business. Ten acres of land were given to each unmarried person over eighteen years of age, and twenty-five acres, or twenty acres and one town lot, to heads of families. Supplies were furnished for six months." And who knows whereunto this thing will yet grow?

REV. J. R. GRAVES, L.L.D.

There has been but one J. R. Graves in the last half century. However many shadows may have been cast in the way of imitations, he stands out and alone as the one unique, clearly defined, unmistakable and unapproachable J. R. Graves. As self-poised as the great Pyramid, as single-eyed as the morning star, and as alert as the electric flash. He was the Bismarck of diplomats, the Washington of conservatives, and the Napoleon of debaters. He possessed, perhaps, more of the true elements of leadership than any man of the century in which he lived. In the many conflicts he has maintained at different times with some of the strongest men as opponents, it is confidently claimed that he never came off "second best," and on no occasion nor by any one has he ever been worsted in debate. He constantly wore the "whole armor" of the gospel, and through a long and eventful life he fought, "not as one that beateth the air," but in "contending earnestly for the faith once delivered to the saints," "and having done all," he stood, with his armor on and face to the foe in the last moment of his life, an honest, fearless and efficient defender of the truth. The only reason he ever assigned for the armed conflicts with others was that he believed himself to be right and they wrong, and up to this good day we know nothing to the contrary. It was always our opinion that it was his manner of putting things, as much as the things he put, that awakened the antagonisms of his brethren. And that after awhile—perhaps when he was dead—they would come to see many, if not most of those things as he saw them, which we now have good reason to know was quite true. We believe that if our preachers could be fashioned somewhat after the J. R. Graves pattern in piety, ability, belief, fearlessness and backbone consistency for the next two or three decades, there would be a revolution in the character of the religious newspaper literature that now entertains the Lord's saints. Instead of so much walling over the looseness of church members as to doctrine, living and work, we would be told—it may be of fewer "conversions"—but of substantial gains to the churches, solid growth and genuine Christian development.

The influence of Bro. Graves began with us before we had ever known him, or, in fact, had ever heard of him. We sat one Sunday afternoon in the parlor of a Baptist neighbor of our grandfather in Illinois—we were a Methodist then—and picking up a paper from the center table and glancing over some short paragraphs in it, our eye fell on something like this: "We are prepared to give \$1000 in cash to any one who will produce one passage from the New Testament clearly showing infant baptism to be a scriptural rite." We thought a moment, and then called the attention of our Baptist host to it, saying: "That fellow is a fool to stake his money on such an unpromising nag as that; there are plenty of passages of the kind he advertises for in the New Testament." Our host was not a little amused at our confidence, and banteringly said: "There is a chance to get a handsome sum of money without much work; suppose you take him up?" We replied: "I would not have the fool's money, but I'll show him and you, that some other people have some sense. Yes, I'll undertake the task." And so we "undertook it," and read and studied the Testament as we never had done before. When an honest search is made, we came out a Baptist. But long before that battle was fought through—it took us about three years—we had learned that the paper we picked up on that Sunday afternoon was the Tennessee Baptist, and its editor, the man who had put us to thinking and studying as never before, was J. R. Graves. Soon after we had come fully out in the light, we providentially met the man and, who ever met him under favorable circumstances that did not admire him? and, as was true in our case, go on to a life-long loving attachment. We, in common with many others who were timid and toiling young preachers, owe much of what we are to the recognition and encouragement so kindly bestowed by him. We shall never forget when two of the greatest men we ever knew sat in the pews before us in the Baptist church at Oxford, Miss., on one occasion when we assayed to preach. We were not as old or as experienced then as we now seem to be, and was not a little intimidated when we saw them come into the congregation and take seats in the middle row near the front. We fairly sweat marbles on that July day, and wished that we were in Spitzbergen

or anywhere away from the faces of those two mighty men of valor. But our slender pews refused to do their office and we had to stand our ground. Fortunately for us, we were not expecting to do any big things that day, and had chosen a familiar and favorite theme; though we deprecated it woefully that we had not known beforehand who would be there, and had gotten up a big sermon or something worthy of our noted auditors. We began at the bottom, but the Lord was down there, and we had not proceeded five minutes when we saw that the two great men were with us, eyes fixed on all and on us, and wings and soared above our fears, and preached—ah, well, better than we expected to do. As we left the pulpit Bro. John A. Broadus grasped us by the hand and said: "Go on, Bro. Hackett, and preach all you can just that way, and you will do good." And Bro. J. R. Graves replied to some one who said "he preached an hour and a quarter": "He did! Well, sir, I could have listened as much longer without being in the least wearied." We thank God for such great men, who have the grace of hearing as well as of speaking.

Bro. Graves' course in life was not, as he once told us, according to his own tastes so much as it was according to his convictions of duty. As he related it to us, by once sat, when a young minister, the serious thought upon a question of principle. He had been invited to preach a funeral sermon or deliver an eulogy where the subject was not a hopeful case, and knew he would be expected to make out a fair character. As he thought and pondered, there were two visions of the future that passed through his mind. One of time serving, of popularity and great preferment; the other of duty, of contradiction and hardship. As it were, a heavenly voice called him to choose. "Son of man, hear the words of my mouth and give them warning from me." It was enough; he chose the latter, "assuredly gathering that the Lord had called him to preach the gospel," pure and simple, without fear or favor. "We would do it for the Lord," he said. "And this he did, not only in his private life, but in his public life, and he loved controversy and discussion, but because he had a commission from heaven to contend for the truth.

Like Bro. Farish, we wish every young Baptist preacher would get every book that J. R. Graves ever wrote, and read it carefully through often enough to understand it fully, and put as much of them into his theology as his head and heart will allow, and then with whatever else of theological training, etc., he can get, he will be furnished for his work. His writings are, almost voluminous, but have very much more than the average amount of wheat to the chaff.

Our prayer is that God will raise up a great and strong man, or some such man, in this age of higher criticism, endless latitudinarianism and general anti-Christianism, who, like J. R. Graves, will "put on the whole armor of God" and with God's help lead his people fully back into the path of gospel truth and duty.

Our exchange of pulpits with Bro. Cuiper was among the pleasantest events of the recent past. Our people at Shuquak report two excellent sermons from Bro. C. and his State Line people gave us a most patient and attentive hearing. We shall be glad to visit them again. Our home was with Bro. and Sister Harris who knows just how to take care of a visiting brother.

ONCE MORE.

I desire to make one last appeal before the Convention. I know you want to see our work free of debt at that time. To insure this, you will not sit down and write me, that I may enroll your names as one willing to give any amount you may elect, to provide a special emergency fund, to be paid in installments of three months. "It is accepted according to that a man hath, and not according to that he hath not."

Now brother, sister, do not say, "I will wait and see what is needed." Send me your name and amount at once, and thus provide against any possibility of reporting a deficit.

A. V. ROWE.

We still believe that "the mind of the Lord is with his people," and that our Mississippi Baptist State Convention is the only legitimate expression of that mind by his Mississippi people. That being the case, we, as has always been our rule, are expecting to accept the deliberations of our forthcoming Convention as the mind of the Lord, and the proper things for our people to undertake in his strength to do.

OUR OBSERVATORY.

We learn that the church at Hazlehurst has called Rev. J. K. Pace of Knoxville, and he was to visit the Hazlehurst church last Sunday. Bro. Pace is an old schoolmate and friend of ours, and we know him to be a first class man in every respect. We hope that he will accept, and cast his lot with us. We are sorry that we could not meet him at the train, and requested, when he passed through Oxford. The Baptist and Reflector man has been to the World's Fair and he had opportunity of hearing Moody while there. He said: "We applauded Hanson and Alfred Spurgeon, but we wept under his preaching."—Rev. A. W. McGuffee has been chosen President of Howard College, and it is presumed that he will accept. We saw Brother Johnson of Abbeville, Brethren W. P. Winter and Thompson in our church to hear Major Penn, and besides these several laymen from a distance have come to the meeting.—Dr. W. T. Lowrey spent a day and night with us last week, and attended our meeting. We are always glad to have Bro. Lowrey come to see us. He has a warm place in our hearts and in our home. He is enthusiastic over the prospects of Blue Mountain.

Dr. Lowrey warmly approves of our work. Bro. L. S. Foster has undertaken, and says it is his purpose to do all he can to further it. He will send Bro. Foster a sketch of the life and labors of his honored father, Gen. M. P. Lowrey, and give him the other information asked for. Will not every brother do likewise, and do it at once?—Tell Major Penn that I love him still and will continue to do so until I forget that he is dead. We had in Shreveport, La., in 1877, J. A. Hackett. We have done as you request, and Bro. Penn fully reciprocates your kind feeling. We are glad to see that nearly all of our exchanges have made deserved tributes to the memory of Dr. J. R. Graves. Now that he has gone some of us may realize that he did a greater work than we supposed. Who will say in these days of feebleness in Baptist doctrine we do need more preachers and editors.

The course of our departed brother to preach and to defend the truth strikes us that we are living very delicate in handling the truth. We seem to be afraid of offending men, and so we do not touch the whole gospel. We were glad to see a good letter from Rev. H. L. Hargis in the Baptist and Reflector of last week, in which he gives some Mississippi news. Bro. Hargis is a member of our church and a good support both of the church and pastor. He assisted us in our meeting until Major Penn came, and since his arrival he is helping us all to hold up the arms of the preacher.—I am glad Bro. Penn is with you. Tell him your old friend is one of the latest students of Union University, and give him my regards and good wishes.—G. H. Carter, Jackson, Ga. We have done the former and will do the latter. Bro. Penn was one of the earlier students of Union University. When Doctor Whitsett was in Oxford we told him that Major Penn was to be with us in a meeting. He said "Well, he will do you a great deal of good." We were sure of that when we invited him to come, and we have not been disappointed.—Prof. Barnes, who is Brother Penn's Sankey, is doing fine work in our meeting by his splendid singing. Some say that he surpasses Sankey.

Harvest Bells, the song book of which Major Penn is the author, is having a good run in Oxford. It is the best book of the kind we have seen. Dr. Boyce, late President of the Seminary, said of it, "I like Harvest Bells Nos. 1, 2 and 3, are among the best of the class of song books I have seen."

College, N. C., opens next session with a law department in which three professors are to be engaged. Who will not say good for the Baptists of North Carolina? They have put their college in the front rank. We understand that a plan is on foot to have a medical department opened soon.—Rev. F. C. McConnell, of Gainesville, Ga., has been chosen assistant secretary of the Home Mission Board. He will no doubt prove an admirable successor of Dr. J. Wm. Jones in this important work. Dr. Jones has done well and we are loath to give him up.—The editor of the Baptist and Reflector incidentally lets us know that he sat in the pulpit on a recent Sunday in Dr. Henson's church while the latter preached. Well, that was a great honor, next to being permitted to preach for Doctor Henson. A few years ago Mr. Spurgeon let one of our big guns sit in his pulpit and had him offer prayer. We expect that he will feel the blessedness of that honor to his dying day.—A distinguished preacher had been preaching in a meeting two weeks when he happened to refer, while at dinner, to something he saw in Scotland. The gentleman of the house dropped his knife and looked in amazement at the preacher. Well, sir, said he, "I can hardly believe

it; for you have been preaching here for two weeks and this is the first allusion I have heard you make to the fact that you had been abroad. Almost any other man would have brought it out dozens of times."—Our meeting continues with, we hope, increasing interest. Major Penn has preached the gospel with great power, and is freer from the usual methods employed by evangelists than any one we know. He relies upon the gospel, accompanied by the Holy Spirit, to do the work. We shall have more to say when our meeting closes.

Brethren, don't forget to bring us all The Record's money you can.

CHRONICLES.

The writer will ever hold in grateful remembrance the kind attentions of friends to his long suffering wife, and the marked respect shown her memory by the good people of Meridian. Such tokens of sympathy and appreciation cannot but soften grief, though no earthly power can remove the deep sorrow. Words of comfort come from every quarter, and though bowed down by the sad affliction, our heartfelt thanks go out for all these expressions.

It is quite possible that the Chronicle has overlooked much of his private correspondence and neglected to report many things that have come to his knowledge. He is satisfied that no one will remember those things against him. Last Lord's Day he attended Sunday School and church at Forty-First Avenue. There were 103 attendants at Sunday School, a good and respectful congregation at 10 o'clock to hear Pastor Elliott preach, and a large gathering at night, when the ordinance of baptism was administered.

In the afternoon the Baptist Sunday School Union met at Fifteenth Avenue, all the schools being represented. Interesting addresses were made by Dr. Bozeman, Pastor Elliott, Bishop Farish and Bro. Dunn. Bro. Dunn presided and Deacon Main subject discussed was the duties of teachers—such as getting the love and confidence of their scholars, and preparation to teach the lessons. It is said in the Book of the good shepherd, "He knoweth his sheep by name," and again, "They hear his voice and they follow him," etc. Can we not learn something from such quotations? Further, the shepherd goes after the stray sheep. Is not the teacher a shepherd of his class? How, then, about knowing them by name, calling them, and visiting them, and leading in the right way?

We understand that the Summit saints are in "high feather" on account of the prospect of a full Convention. They want us all to go and we are glad of it, and that we are going. May the Lord go with us.

AN APPEAL.

To the churches of the State of Mississippi for help for the Toombs Baptist church.

Dear brethren, it is doubtless known to many of you before this appeal is made for help, that on the third of March the Baptist church at Toombs was blown away by a cyclone. And so many of our members lost their homes and nearly all they possessed, which has left us in such straitened circumstances that it is impossible for us to build unless we can get help outside.

We appeal to our brethren. If our brethren who have crept the mountainous mountains would send us one dollar each, it would enable us to rebuild our house.

Now, brethren, we appeal to every church in the State—al! friendly to the cause of Christ to help us, and to help us now, by sending us your contributions by church or one dollar by individuals. Any amount will be thankfully received and duly acknowledged through THE RECORD. We ask that secular papers friendly to our cause, please copy.

Send money to Mrs. M. L. Garrison or L. R. Price, Toombs, Miss. By order of the church, in conference, July 3, 1893.

J. E. BRUNSON, Pastor,
C. F. SHANNON, C. C.

A day on the mountain is better than a week in the hot city with a ceaseless routine of work. We—I, e., wife and ye editor—had just that last Monday, with Brethren Hubbard and Stone and their families. A drive of six miles out from Shuquak brought us to the place, near 300 feet in the air; cool water, a royal dinner, melons and fruit, with cool breezes, completed the equipment of the day. It was a day not soon to be forgotten.

TO JOHN H. BOYET.

DEAR RECORD:—Judging from the recent squib of "Dr. Boyet, I should say that he has seen more chips than one, and I fear that his eyes have been nearly knocked out by them as they were flying in every direction about his head. I sympathize with him, but I am not responsible, as I was howling to the line, regardless of the direction in which the chips were flying, and he is so unfortunate as to be suffering the consequences. How else could I account for his thinking that "He she or it misrepresented both me and you."

DEAR RECORD:—He is not able to distinguish an animate from an inanimate object; or if it be animate, he cannot tell whether it is a male or a female. Now this being the case, there is no earthly use in my appearing before Dr. Boyet, for he would be no wiser than he is at present. But it seems to me that a great big chip struck him on the head and added him, for after saying that I was a he, she or it, he feels up for the ground and says, "It is a man; I want to see the man as well as the chip." O, dear! No, Doctor, C. A. T. did not misrepresent you nor the B. Y. P. U., and you will not say so when you get better. If he did, and you prove it, it will give him unbounded pleasure to acknowledge it and to ask your pardon.

But, were the Doctor in a condition to look at me, I do not feel myself under any obligation whatever to gratify him by walking out in the open air, since he was not so chary about walking into my parlor, through the Baptist and Reflector, of a few weeks ago. Let me say: C. A. T. has named no brother and shot at no man under cover, but one or two were pleased to fire at him, and when he returns a vigorous volley, the cry goes up, "Come out and let us see you." The brother who makes this demand is unwilling to accept his own terms, and now proposes a change of base. C. A. T. proposes never shooting at a fellow from ambush, but if, at any time, he is fired into, he is going to stand his ground and draw a bead

shooting. Dr. Boyet says: "I want to see you, but I am chary about walking into parlors since I read about that spider and fly." I must conclude that one of two things is true: either the Doctor's hindsight is better than his foresight, or he did not read about that spider and fly before he tackled C. A. T. in the Baptist and Reflector. I have profound sympathy for him, and hope that he may recover his eyesight; for I am sure he can only see men, in his present condition, as trees walking. I also hope that he may be able to stand upon his feet ere long, take his bearings, and find out that there is a wide difference between persons and things; for at present he was not able to do more than to hunt up the fellow who struck Billy Patterson, and so he could not recall the question at issue. As shrewd a man as Dr. Boyet, ought to have known when he snapped at me in the Reflector as C. A. T., he could not expect, much less demand, anything more than to handle me as C. A. T. I have no fears about signing my name, and can look any man in the face, but I will not be caught on chaff, for the present at least. With only good intentions, I am, C. A. T.

We learn that Bro. J. H. Williams whose father was a well-known Baptist preacher in these parts some years ago and who himself has become a preacher since he went to Louisiana, will spend a month or more among old friends in the old home-county (Lauderdale) if any pastors would like his services in meetings they can write to Rev. I. L. Stone, Meridian.

THE OXFORD MEETING.

DEAR BRO. HACKETT:—Thirty-five forward for prayer last night. Sinners greatly moved, and God's people are taking hold in earnest. There have been a number of conversions. Major Penn preached a great sermon last night on the "Second coming of Christ," and God's spirit came with mighty power and filled the house. I know that you will rejoice with us. Pray for our church and the work which lies before it in this important field.

G. W. GARDNER.
Oxford, Monday morning.

WASHINGTON AND LEE UNIVERSITY.

We call attention to the advertisement, in another column, of Washington and Lee University, Lexington, Va. The Academic Departments, as well as the professional schools of law and engineering, open Sept. 15.

MISSISSIPPI COLLEGE.

A LETTER FROM CAPT. W. H. HARDY.

DEAR RECORD:—Circumstances which I am powerless to alter or change will prevent me from attending the Baptist State Convention, soon to meet at Summit. This I deeply regret for many reasons, but the principal reason is that in my judgment the Mississippi College question will be the most important of all other questions to come before the convention, and I wanted to be present to testify by my words and votes my fealty and devotion to that institution.

The Baptists of the State are going to stand solidly by the college, and make it better every way in the future than it has been in the past. There must be no mistake on that point—that the college belongs to the Baptists of Mississippi, absolutely, and that they mean to make it the best institution of the kind in the South.

To that end, the convention ought to temporarily instruct the Board of Trustees to institute the necessary legal proceedings to settle, fully and forever, the question of title. This should be done through the courts. To submit the legal questions to eminent Baptist lawyers will not do, because their opinion would settle nothing except that they had formed after mature examination a legal opinion, and that the paper submitted contained that opinion. It would bind no one who did not choose to be bound by it.

A case should be made and carried into the court, having jurisdiction, and then tried and appealed to the Supreme Court. Let the issue of title in the convention be fairly made. A judgment rendered in such case would be final, conclusive and binding upon all persons, parties thereto.

It seems to me that some such course is a necessity because you can neither rebuild at Clinton nor remove from Clinton until the question of title is settled.

That is too apparent to require discussion. Let no man for a moment harbor the thought to give up. Let us stand by it until the highest court in the land says it isn't ours, should such a thing be possible, and then it will be time enough to talk about—"letting" them Clinton fellows run it."

Meridian, July 10.

OUR KNIGHT AT QUITMAN.

It was our good fortune to have Evangelist G. W. Knight, with us at Quitman during the last week of June. It was said that there were only four non-professors of religion in this quiet little capital of Clarke county and hence, we did not expect a large gathering. But we wanted a routine revival, and we got it. Bro. Knight preached a series of sermons that were far reaching, deep and lasting in effect. He is scriptural and logical. His reasoning clear, and argument forceful and conclusive. He preaches the doctrines of the Bible straight through, as held by Baptists, and yet in a manner that does not offend.

Bro. Knight is our Knight.
1. He is a Mississippian.
2. He is the servant of our Convention Board.
Let us sustain him nobly. He has more work than he can possibly do at present, and for summer, but when the winter comes the work will be slack. Let the cities and towns that contemplate a revival, hold off—some of them at least—until winter season, so that he may have regular work all the year.

Do not fail to invite him because it may cost you something. He is one of the easiest men to get money for I ever saw.

After hearing him a week nearly everybody will feel like giving something for his support. I will say before closing, that the meeting at Quitman resulted in part, in the baptism of three excellent young ladies.

L. N. BROOK.

Shubuta, Miss.

Judson Institute, for girls and young ladies, Marion Ala. The 55th annual session closed the 8th of June with brilliant exercises. Twenty young ladies graduated in the literary course and two in piano studies and theory of music. The class of twenty-four members exhibited some beautiful work of the latest and most approved styles in art. More than a thousand persons attended the exercises of the Election Class. The annual concert was greatly enjoyed by a very large audience, showing that the music had been selected with judgment and executed with skill. There were fifteen young ladies from Mississippi at the Judson session. Read the Judson's announcement in our advertising columns.

OUR FOREIGN MISSION BOARD

It is with many regrets that I am called upon to announce the retirement of Dr. H. A. Tupper from the position he has filled with so much fidelity and success for more than twenty years. On the 30th of June he turned over to the president of the Board, according to the provisions of the constitution, the books, papers and responsibilities of the office. It seemed best to take a little time for the careful selection of a successor, in which very grave matter we are indebted to the wisdom and foresight of the brethren to join us in earnestly invoking divine guidance that we may be led to select the right man to take up and carry forward the great work of giving the gospel to a lost world.

Meantime the Board, on the 3rd of July, appointed the undersigned secretary, ad interim, and devoted the duties of president upon Rev. J. B. Hutson. It has not been possible in a few days to get fully in hand the work of the office, find out what is to be done and how to do it most expeditiously, but there is one fact that stares us in the face and demands the sympathy and aid of our brethren everywhere.

AN EMPTIER TREASURY.

We began the conventional year with a balance of \$13,400 (in round numbers), the receipts since May 1 have been \$8,300. The expenses, a little heavier at and just after the Convention than at any other time of the year, and the regular drafts of our missionaries, nearly \$10,000 a month, have entirely exhausted the treasury. And observe that while more than two months, one-sixth of the year, have elapsed, our receipts amount to only one-twentieth part of what the churches have sent us, and what is needed to support the work on its present basis. True, some missionaries have retired from the service, or returned for a short time to recuperate worn health and "recharge" what God has done with them, and how he has opened the door of faith to the Gentiles; but as I write, my prayers go out in behalf of two on the Pacific and four on the Atlantic, speeding to their chosen fields, while others are under appointment to sail in a few months, and every field is calling loudly for reinforcements.

It is very bad to be in arrears with a destitute region, or a home missionary on the frontier. Is it not worse to fail to support promptly our representatives in far off heathen and pagan lands, among unfriendly, if not actively hostile people?

The present financial stringency, which has no doubt diminished contributions, makes it difficult and dangerous to borrow. The late secretary used freely his personal credit to help the Board. This can hardly be expected of one who is himself in financial straits, not to mention his own much on "charge."

WHAT CAN BE DONE.

Mississippi gave us last year \$1,200; up to date on this year, not quite \$300. It was my privilege to attend year's 8th Convention at Meridian, and see something of the difficulties and embarrassments under which we labor. It is a real grief that I cannot see you again this year and talk with you about the work and its needs, but that seems impossible. It is not mine to measure your duty and set a time for its discharge. The case is laid before you frankly. If any can help in this time of need, it will be a great relief. When gifts must be small, they should be given promptly and abundantly and promptly.

Fraternally,

H. H. HARRIS.

July 8.

DR. VENABLE AT PICKENS.

MR. EDITOR:—We enjoyed the privilege of hearing Dr. Venable, president of Mississippi College, preach here in Pickens for a week. The Doctor is a strong, clear, expository preacher of the gospel of Christ. His style is colloquial, easy and perfectly natural. He gives old texts an entirely new setting. It is a rare treat to hear him expound the word of God. Your correspondent had known Dr. Venable in other years when he was a young man. He was a good preacher then, but a better preacher now. He has grown in body, mind and soul. He is growing man—a good man for young men to measure by. It was a great treat to dine and sup with him among the good Baptist people of this town. Dr. Venable is a good preacher, good talker, good eater, and he laughs heartily. He enjoys a good anecdote and has the gift of story telling himself. One he told on himself stirred my risibles to the highest pitch, and I have not yet gotten well of it. I ran on this while he was young, awkward and gawky—in the green stage—and just starting out in the world, he wore a checked vest that filled by an inch or two of making connection with the waistband of his pantaloons. So he got into the habit of stuffing in his shirt and pulling down his vest every time he got up, or started to move. When this habit was well fixed he went home from church with his best girl one Sunday, in the country, in the back-woods of Arkansas. When about ready to rise from the dinner table he glanced down and spied a large share of his shirt rolled up and hanging over the top of his pants, in the space between his breeches and vest. He began to stammer in with his thumbs, preparatory for rising from the table. Just then the family began to rise, and he was jumped, but, O horror! the table cloth and all the dishes began to go with him, for he had stuffed some four or five inches of the table cloth into the waist of his

CHILDREN'S DAY.

DEAR RECORD.—Mount Manna Baptist Sabbath School celebrated children's day June 18, with seventy scholars in attendance. After our usual exercises in the morning and services at 11 by our Pastor Elder A. G. Perry, who gave us a soul stirring sermon on the resurrection, after which the church celebrated the Lord's Supper, sang a hymn and went out. At three the school met for children's services. We formed a procession near by in a school house, marched to the church house where all arrangements had been perfected and a line of seventy-eight persons marched in two and two, and a large house filled awaited our arrival. After we got standing room the Superintendent offered prayer in behalf of the children and all joined him in the last part of the Lord's Prayer. The address of welcome was delivered by Bro. G. M. Coleman, followed by song and recitation. Then an address on the Good of Sabbath Training for Children by Bro. R. Leason, a young man, which was well timed and very feeling. After the address, followed a solo by Superintendent, recitation (scriptural) and singing. Then followed the superintendent in a short address on the Good of Sabbath Training for Children. A few which they all sang. You will meet again, then all join Bro. A. G. Perry in prayer.

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